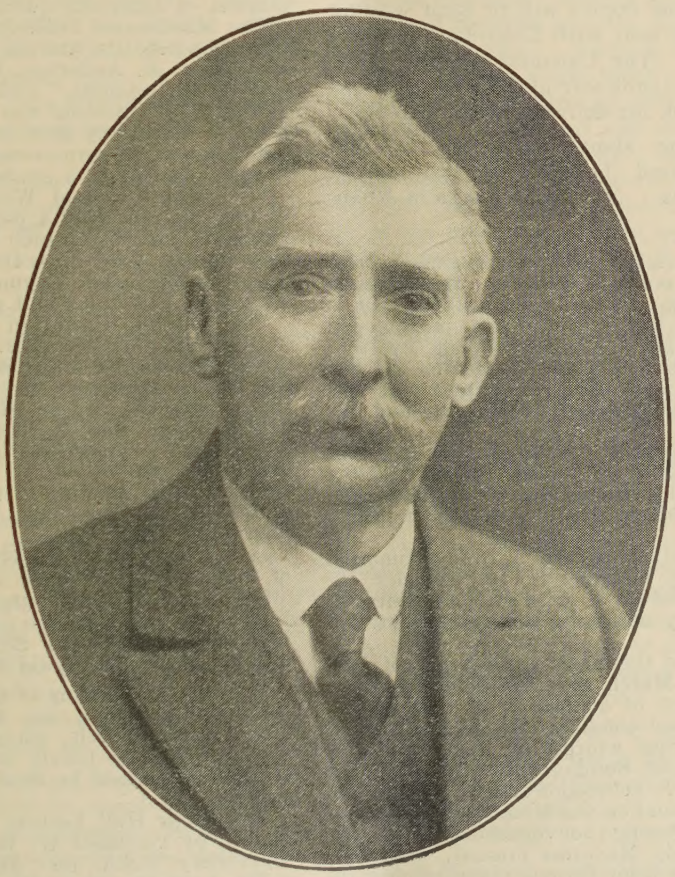
UNITARIAN MONTHLY

No. 248 (Vol. XXI.)—5. MAY, 1924. ONE PENNY.



ALDERMAN FRED PICKLES, THE MAYOR OF TODMORDEN.
[see page 58].

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

SPECIAL NOTICE.

This Magazine is always published ready for delivery to Churches before the last Sunday of the expiring previous month, so that local notices on Calendar covers can be distributed a week before the first Sunday of the new month. If any clients cannot send the Calendar matter to the printer in time the Magazine copies will be kept waiting so that they can be sent with Calendar ready for that first Sunday. The Calendar matter should be in the printer's hands NOT LATER than TUESDAY morning of the week for delivery of the parcel.

Contributors' copy should be in the Editor's hands on the second Tuesday of the month. EDITOR'S ADDRESS IS: NEWLANDS, AVENUE ROAD, BELMONT, SURREY.

Cheltenham Unitarians have been excluded from the town mission recently to keep the mission "Christian." The local paper gave further point to the insult by saying that every church participated "except the Unitarian." A correspondent says that the town has not progressed an inch during the last 50 years, and that its level of intelligence is the despair of its few enlightened inhabitants and the scorn of outsiders.

Mr. Maurice Jacks, M.A., Headmaster of Mill Hill School, and son of Dr. L. P. Jacks, will address the Annual Meeting of the Sunday School Association in Whit-week on "The Teaching of Religion in Public Schools."

The American Unitarians held a special function to celebrate the 90th birthday of Dr. Charles W. Eliot, President Emeritus of Harvard University, at which congratulatory addresses were delivered and Dr. Eliot replied.

The celebrations of the 250th anniversary of Mill Hill Chapel, Leeds, March 22-24, consisted of Saturday afternoon service of dedication of new marble flooring of the chancel conducted by Dr. J. E. Carpenter, and a historical address by Rev. Alexander Gordon, M.A.; special Sunday services, with Dr. Carpenter, Revs. W. L. Schroeder and R. Nicol Cross, M.A., as preachers; and on the Monday an afternoon reception and an evening conversazione with the Lord Mayor and Lady Mayoress present, and congratulatory addresses from various organisations, including one from Professor Grant on behalf of Leeds University. There were large assemblies on all the occasions.

Our London Sunday School Society held its Annual Meeting March 22nd, when Mr. Maurice L. Jacks, M.A., was elected president. There are 26 schools affiliated, with about 2,500 scholars and 250 teachers. The past year has been one of exceptional progress in good work.

The 19th Anniversary of the Coalville Unitarian Church has been celebrated by a series of successful special services.

On Friday, March 21st, a special reception under the auspices of the British and Foreign Unitarian Association was held at Essex Hall, London, to meet the Unitarian members of Parliament. The M.P.'s P. Colfox (Unionist), Mr. C. Sydney Jones (Liberal), Mr. F. W. Pethwick Lawrence (Labour), Mr. Hugh R. Rathbone (Liberal). Apologies were received from other of the 12 Unitarian M.P.'s who could not attend. Dr. H. Gow presided, and the speakers included Messrs. Sydney Jones, Hugh R. Rathbone, F. W. P. Lawrence, and Major Colfox.

The Annual Meeting of members of the Evesham Unitarian Church reported satisfactory progress and an increase of the stipend of the minister, Rev. John Ellis.

Harvard University, U.S.A., has received a gift of £250,000 from friends in honour of the 90th birthday of Dr. Charles W. Eliot, who is acclaimed as America's greatest educationist, and the foremost prophet of American democracy.

The Manchester District Association of Unitarian Churches held its Annual Meeting on March 18th, when Rev. N. Anderton, B.A., preached on "The Call to Definiteness," and amongst other addresses at the public meeting was one on "The Value of a Definite Faith," by Rev. A. H. Biggs.

A London effort in connection with our Laymen's League resulted in a successful meeting of members of the Mansford and Wandsworth Chapters. Mr. Stanley Tarrant read a paper on "The Case for the Laymen's League," which was followed by considerable discussion in which there was general agreement to unite Unitarian Laymen in the promotion of Unitarian principles and aims.

The Oldham Unitarian "Spring Time Bazaar," March 19-22, realised £901.

The Croydon Free Christian Church Annual Meeting, March 22nd, reported a prosperous condition of steady progress, and an addition of 18 new members. The minister, Rev. G. Coverdale Sharpe, was presented with a typewriter, in appreciation of his three years' services.

The Annual Meeting of the subscribers in support of the Pioneer Preachers was held at the Hostel, Highbury Place, London, March 26th. Since 1912 nineteen men have passed on from the Hostel, 12 of them being now fully accredited ministers; six others are studying for the ministry in our colleges. During the past year the preachers in residence have held 362 services and 275 evening meetings and Sunday classes, and paid 313 pastoral visits.

The Annual Meeting of the Liverpool District Missionary Association was held, March 15th, at the Ullet Road Church, when Dr. Mellor emphasised the need for the hearty cooperation of all the constituent churches to deal with their own special problems.

The Essex Hall Lecture in Whit-week will be delivered by Professor W. W. Fenn, D.D., of Harvard University, U.S.A., on "The Christian Way of Life."

The Leicester Great Meeting Chapel has an Adult School of 171 members, which had a successful bazaar, realising £320.

The N. & E. Lancashire Unitarian S.S. Union has held a very successful Arts and Crafts Exhibition at Padiham.

The N. & E. Lancashire Unitarian Mission had its Annual Meeting at Preston, March 29th, when the Rev. R. Travers Herford, as preacher, stressed the positive aspect of the Unitarian faith, and four new ministers in the district were welcomed.

The Norwich Unitarian Sunday School reports its 102nd year of work, with 200 scholars and 32 teachers.

BEAUTY.

There is beauty in the bubble
With rainbow hues aglow;
Likewise among the countless flowers
That grace the vale below.

There's beauty in the midnight sky,
The moon with silv'ry light,
The planets in their wondrous round,
And stars remote, so bright.

There's beauty in the maiden's face,
With charm of life inspired,
And by some sweet emotion swayed,
The mood to be desired.

There's beauty more exalted yet,
On this be laid the stress,
With Heaven's great light of love it shines—
The grace of holiness.

Who, then, can beauty well define?
Not one in Wisdom's might;
'Tis not in colour, line or form—
But of the Infinite.—E. Rattenbury Hodges.

Concerning the Beautiful.

The article by Rev. W. C. Hall on "Beauty in Life," given in the issue for March, seems worthy of repeated perusal. It is indeed so timely and highly suggestive that one would like to submit some further reflections thereon. Those lines by John Keats readily occur to mind here: "A thing of beauty is a joy for ever; its loveliness increases; it will never pass into nothingness; but still will keep a bower quiet for us and a sleep full of sweet dreams and health and quiet breathing." We read in our sacred canon that God hath made everything beautiful in His time, and it would seem that the apprehension of beauty is common to mankind, so that we may reasonably expect some measure of response to your contributor's expressed desire that our churches should be made more beautiful, and that the love of beauty ought to be linked with the love of truth and goodness. Whittier might help us by our becoming familiar with his fine hymn, "O Painter of the fruits and flowers," in its noteworthy ending especially—

"And still with reverent hands we cull,
Thy gifts each year renewed;
The good is always beautiful,
The beautiful is good."

If we turn our thoughts to Milton's lines—

"How lovely are Thy dwellings, Lord,
From noise and trouble free;
How beautiful the sweet accord
Of souls that pray to Thee,"

the deep sense of this spiritual beauty on the part of worshippers might well be supplemented with attempts to beautify God's Temple. Suppose we take to heart for earnest attention the following words of John Ruskin, which occur in his "Seven Lamps of Architecture" (the chapter on the lamp of sacrifice)—"I do not understand the feeling which would arch our own gates and pave our own threshold and leave the Church with its narrow door and footworn sill; the feeling which enriches our own chambers with all manner of costliness, and endures the bare wall and mean compass of the temple. I say this, emphatically, that the tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic discomforts and incumbrances, would, if collectively offered and wisely employed, build a marble church for every town in England; such a church as it should be a joy and blessing even to pass near in our daily ways and walks." Since it is largely true that "where there's a will there's a way," most men might get more pure joy from close contact and thoughtful communion with the beautiful world of nature. Thomas Carlyle's various eulogies on work were not so all-absorbing to him as to bar his approval of beauty, and so he has bequeathed to us the following notable words: "The thistle that grows in thy path, dig it out, that a blade of useful grass, a drop of nourishing milk, may grow there instead. It is to you, ye workers, who do already work and are as grown men, noble and honourable in a sort, that the whole world calls for new work and nobleness. To make some nook of God's Creation a little fruitfuller, better, more worthy of God; to make some human heart a little wiser, manfuller, happier—more blessed, less accursed! It is work for a God." Some other author says that "Serene minds cast the reflection of their tranquil beauty before them, and who retains sweet thoughts moves evermore in a garden of roses." Companionship with the beautiful, too, will doubtless help in its measure to move others in the same direction. Shall we, then, give our best consideration to the following lines by E. H. Burrington?—

"Walk with the beautiful and with the grand,
Let nothing on the earth thy feet deter;
Sorrow may lead thee weeping by the hand,
But give not all thy bosom-thoughts to her:
Walk with the Beautiful.

I hear thee say, 'The Beautiful! What is it?'
Oh, thou art darkly ignorant! Be sure
'Tis no long weary road its form to visit,
For thou canst make it smile beside thy door:
Then love the Beautiful!

Ay, love it! 'Tis a sister that will bless,
And teach thee patience when the heart is lonely;
The angels love it, for they wear its dress,
And thou art made a little lower only:
Then love the Beautiful!" J. B.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXVII.—THOMAS EMLYN.

Thomas Emlyn, the first preacher to style himself "Unitarian," was born at Stamford on May 27th, 1663. He was educated at John Shuttleworth's Academy from 1678 to 1682, though dissatisfied with the limitations of the teaching he thought of entering Emmanuel College in Cambridge in 1679. After various chaplainships he received an invitation to the Presbyterian congregation in Dublin, to be colleague to Joseph Boyse. Here in 1694 he married the widow of a Limerick landowner, who soon died, leaving several children. His views had been opening out towards Unitarianism. One of the elders had noticed the absence of any dogmatic references in his preaching, and with Mr. Boyse cross-questioned him. Emlyn at once admitted his Unitarianism, and shortly afterwards published his famous tract, "An Humble Inquiry into the Scripture Account of Jesus Christ." The Dissenters tried in vain to get it suppressed, and determined to suppress its brave author. They brought an action in the High Court against him in 1703. On June 14th the trial began in the Queen's Bench. The Lord Chief Justice, the two Primates and other ecclesiastical minions succeeded in brow-beating the counsel for the defence, so that a verdict was brought against Emlyn, who soon found himself in the common goal subject to the sentence of a year's imprisonment and a fine of £1,000 to the Queen. He was soon removed to the Marshalsea, where he hired a pretty large room and preached to such of the debtors as chose to listen to him. At length through the influence of a friend he got the fine reduced to £70, which was paid at once. The Primate of Armagh, who it seems had the percentage on this fine, refused to forego his share of the profits. But the mean Archbishop was forced to be content with £20.

After his playing the hard part of a confessor for conscience sake Emlyn settled in London, where he contrived to assemble a small congregation in the Cutlers' Hall. A Dublin clergyman laid a complaint against him before Archbishop Tenison. Consequently, in 1711 the Lower House of Convocation complained to the Queen that sermons openly advocating Unitarianism were preached weekly in London. The congregation died out in a few years, and the only pulpits open to Emlyn were those of the General Baptist ministers, Dr. Foster and Joseph Burroughs, for whom he preached several times. All honour to them for their liberality in those bigoted times. Emlyn died on July 30th, 1741. No persecution, no, not the rigours of imprisonment, were able to quench his earnest spirit or his love of the truth. He was a man of not only a strong but gentle character, who expended much energy on a collection of most interesting tracts. In these he for the most part reasoned out his Unitarian convictions, rarely using the pulpit for controversial preaching. Indeed his preaching was simple and purely Scriptural. Every two years or thereabouts it was his custom to visit Ireland. By this time in Belfast the "Society," which was the origin of the "Non-subscribing" movement, was established, and he found congenial society in the kinship of spirits like his own. His arguments are clear and well set down, while his "Meditations" prove his loving piety. In every way he presented an example to those less courageous than himself, who then, as to-day, shirked the logical consequences of their alteration of fundamental beliefs. His spirit remains in the "Non-subscribing Presbyterian Churches," chiefly in the North of Ireland, all of whom have become Unitarian in doctrine. He was a man faithful and true in a generation which either refused to see or "sinned against the light," and his faithfulness to conscience under persecution remains an abiding reproach to those ecclesiastical bigots who were so unworthy of the name of Christian.

See "Memorable Unitarians," pp. 218-223, and "Dictionary of National Biography."

The Unitarian Faith.

"The Truth and Value of the Unitarian Faith," by D. Delta Evans, is the prize essay published by the Lindsey Press, 5, Essex Street, London, W.C. 2, 19 pages, price 1d. It is an able exposition of the spirit, attitude and principles of the Unitarian movement in six short sections or chapters. Under Section IV. is the following:—

"'Unitarianism is that progressive development of Christianity which seeks to become identical with the unities at the heart of all ethics and religion—the unities below all the diversities.'—Dr. J. T. Sunderland.

"In that comprehensive sentence we are afforded a glimpse of the enlarged meaning of the Unitarian name. It breathes the free spirit of Unitarianism. Unquestionably, as we have shown, what the term denoted in the early history of the movement was the belief in the oneness of God as opposed to the theory of His 'Trinity.' Then, the doctrine which the Unitarian name implied was that of the Divine unit; now, the

truth which it seeks to emphasise is that of the Divine Unity, and as such it takes up into itself, as Mr. J. W. Chadwick says, the whole tendency of modern science—the correlation of forces, the transmutation of species, the evolution of language, institutions, art, the affinities of religions. Only those who remain unaffected by its true spirit would now limit the name Unitarian simply to the fact that it is the opposite of Trinitarian, for, to cite Dr. M. J. Savage, it has come to ' stand for the greatest and most significant facts of the world—the unity of the universe, the unity of God ; the unity of man ; the unity of life ; the unity of truth ; the unity of the world's religious aims '—the endeavour of man kind to get into right relations with God. All these, and more, are summed up in the modern significance of the Unitarian name. ' No one,' declares Dr. Sunderland, ' has a right to limit to mathematics the unity at the heart of Unitarianism. The numerical unity is true as far as it goes ; but still deeper and greater are the spiritual unities.' These, as well as the unity of God, express the modern meaning of the Unitarian faith.''

The Inevitable Conflict.

The " Christian Century," U.S.A., January 3rd, 1924, Says :

" Two worlds have crashed, the world of tradition and the world of modernism. One is scholastic, static, authoritarian, individualistic ; the other is vital, dynamic, free, social. There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words cannot hide the differences. ' Blest be the tie ' may be sung until doomsday, but it cannot bind these two worlds together. The God of the fundamentalist is one God ; the God of the modernist is another. The Christ of the fundamentalist is one Christ ; the Christ of the modernist is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell. But that the issue is clear and that the inherent incompatibility of the two worlds has passed the stage of mutual tolerance is a fact concerning which there hardly seems room for any one to doubt.''

" Fundamentalist " is an American term adopted by the orthodox who hold to the idea of the infallibility of the Bible, and cry " heretic " against any of their fold who declare that there are errors or contradictions in any part of the Old or New Testament. The orthodox churches in the United States are being much divided upon that question. The inevitable conflict between the conservative and liberal parties has begun amongst the Episcopal, Baptist and Presbyterian denominations. Even the bishops are not all on one side. When truth and falsehood grapple who can doubt the issue? The battle must be fought and the angels of God, whose minds are not closed against new light, are sure to win. " Magna est veritas, et praevalebit.''

DEATHS.—Mrs. James Mottram, Norwich, March 15th, 72; Mrs. James Edwin Odgers, Oxford, March 22nd, 77; Mrs. Richard Robinson, Church Stretton, March 13th, 71; Mr. Samuel Redford, of Swinton, March 25th; Miss S. J. Gregg, Sandown, I.W., March 27th, 76; Rev. J. H. Smith, Southend-on-Sea, April 1st, 74; Mr. John Harwood, Bolton, March 31st, 85; Miss Georgiana Hill, London, March 29th; Mr. George M'Caw, London, April 26th, 62; Mr. C. H. Dand, Dundee, March 30th, 86; Mr. Kay Wilde, Bury, March 31st, 60; Mrs. J. R. Taylor, Rawtenstall, April 6th, 66; Mrs. E. Claxton, Newchurch, April 7th, 50; Mr. John Nuttall, Bury, March 30th, 93; Mrs. A. N. Blatchford, Bideford, April 4th, 75; Mrs. John Heys, Manchester, April 4th, 67; Mr. Christopher M. Taylor, Exeter, 93; Miss Elizabeth Cooke, Ditchling, April 12th, 74; Mrs. H. W. Perris, London, April 14th, 85.

Two meetings promoted by Halifax and Huddersfield Unitarians have been held in the Town Hall at Elland with a view to revival of the Unitarian cause in that town. Dr. H. Gow addressed the first meeting on April 6th, and Rev. J. L. Hines was the speaker at the second meeting on April 13th.

The Huddersfield Unitarian Sale of Work realised £233 6s.

The Evesham Unitarians have celebrated their 228th Anniversary with Mayor and Councillors in attendance, April 6th, Rev. John Ellis, minister, being the preacher.

Sermons on Natural Religion

By AMHERST D. TYSSEN, D.C.L., M.A.

LONDON : THE LINDSEY PRESS,

5, ESSEX STREET, STRAND, W. 2.

PRICE 5s.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, 2s. 6d. a night, 15s. a week.—Write for bedroom or particulars to the MATRON.

Alderman Fred Pickles,

Mayor of Todmorden.

Alderman Fred Pickles was born in Lion Street, Todmorden, on January 3rd, 1861, and has had the unique distinction of never living more than a hundred yards from the place where he was born. From humble parentage and lowly beginnings he has attained to the honourable position of Chief Magistrate of his native town by integrity of character, business ability, and long devotion to the public service. He left school when only nine years old, and began work as an errand boy. At the age of thirteen he became a weaver, and followed this occupation for forty years, acting also as rent collector. In 1915 he went into business as a furniture dealer and estate agent, and now combines with that business the local agency of the Halifax Permanent Benefit Building Society.

He has been connected with the Unitarian Church and Sunday School all his life, has served on the Church Committee for many years, and is a regular attender at our services. His local interests have been, and still are, unusually extensive.

Nearly fifty years ago he joined the Todmorden Brass Band, of which he was a member for twenty years, acting as bandmaster for the last six years. The band was then at the height of its fame, winning prizes all over the country, including first prize at Belle Vue in July, 1887.

In 1900 he was appointed on the Committee of the Bridge End Equitable Progressionists' Society, and served for sixteen years. In 1901 he wrote the history of this society, a substantial volume which brings together in complete and orderly form the details of its work over fifty years.

Some of the work of which he is most proud has been done in connection with the local Hospital and Sick Nursing Fund. He has been largely responsible for increasing this fund, and for extending its operations and benefits.

He has been a member of the Good Intent Order of Oddfellows for forty-three years, and has served in various offices.

He has been connected with the local Chamber of Trade since its inception, and is at present a vice-president and one of the local representatives on the Manchester and District Federation of Chambers.

In politics he has been an ardent Liberal all his life ,and has been for many years a vice-president of the Liberal Club. At the General Elections of 1906-10-18 he served as the election agent for the Todmorden end of the Middleton Division.

He was first elected to the Town Council in 1905, and during his eighteen years' connection has served on all the standing committees. He has been chairman of the Watch Committee since 1912 ; vice-chairman of the Free Library Committee for six years ; chairman of the Lamps Sub-Committee for ten years ; vice-chairman of the Highways Committee for the last two years. He was appointed an Alderman in 1914. His election to the Mayoralty last November was a most popular choice, testified to by speeches delivered in the Council Chamber, and by the unusually representative procession which followed him to our Church on Mayoral Sunday. Since accepting office Alderman Pickles has been in great demand for the public events of many institutions, in which duties he has been ably supported by the Mayoress, his daughter, Miss Annie Mary Pickles.

Our block has been kindly lent by Messrs. Waddington, proprietors of the Todmorden " Advertiser " and " District News."

Literature.

" Sermons on Natural Religion," by Amherst D. Tyssen, D.C.L., M.A., The Lindsey Press, 5, Essex Street, London, W.C. 2. Price 5s.

" Mill Hill Chapel, 1674—1924," by William Lawrence Schroeder, M.A., 2s. 6d. net from C. H. Boyle, 3, Sovereign Street, Leeds.

Dr. Tyssen's sermons are unique. They reveal the mind and temperament of the preacher to an unusual degree. His religious faith is simple, brief, reasonable, and of the most tolerant and charitable kind. It is faith in the perfect goodness of the one supreme God ; in immortality ; in man's moral responsibility ; that God judges men according as they sincerely try to learn and do what is right in His sight. Some of Dr. Tyssen's views are sure to provoke his hearers or readers to the doing of their own thinking, which is just what he desires. He says: " If any person . . . ask where immortality began the answer is that the first immortal being was the first who possessed a moral consciousness." That may or may not be the true answer. It seems to many that the human soul, or even the mind, is the result of evolution, and if so moral consciousness could not be until the creature possessed a mind or a soul. But the nature that develops moral consciousness has it potentially before it becomes actual. It is in the acorn to become an oak, and in the animal nature to develop mind and soul. Consequently that nature which develops through the animal creation in man has immortality inherently within it

from its beginning before moral consciousness is reached. That is a view that seems reasonable and even scientific. It is well that Dr. Tyssen raises the question. It is treated at length in his sermon on "Darwinism and Immortality." On "The Education Question' he concludes as follows: "It is right to teach religion: it is wrong to teach religious antipathy. It is right to teach that the views of other religious people are erroneous: it is wrong to teach that they are wicked and odious." On "The Population Question" Dr. Tyssen is a Malthusian. Consequently he would not agree with the contention of such writers as Prince Kropotkin that it is possible that England could feed herself. The sermon on "The Lord's Prayer" is a thorough treatment of every phrase it contains, and is most informing and instructive. There is a very interesting biographical sermon on "John Vickers," the author of "The New Koran" and "The Book of Bander." The 29 sermons in this volume include a considerable variety of subjects ,ranging from "The Divine Goodness," "The Problem of Religion," "Drawing Nigh to God," "A Scientist's Faith in a Future Life," "The Doctrine of the Trinity," to "Ethical Societies," "Marriage Laws," and "Baptism." Every sermon will repay reading. They all show a very tolerant and rational temper, and they are worthy of a wide circle of readers.

Mr. Schroeder's historical sketch of "Mill Hill Chapel, Leeds," is professedly only "an outline of the history of the Mill Hill congregation and its ministers. A complete account, written by a former member of the congregation, is in MS. ready for a favourable moment of publication." A very good narrative of ecclesiastical developments from the Protestant Reformation through Puritanism and Presbyterianism to the beginning of the Mill Hill congregation forms an introduction, and after this there follows most interesting biographical accounts of about 15 of the 21 ministers who have served as pastors of Mill Hill, from 1672 to the present time, including Joseph Priestley, Charles Wicksteed, Charles Hargrove, along with much other information belonging to the history of the congregation and its place in the life of the town of Leeds. The work is well illustrated, and at the end is given a full list of Chapel Trustees, and of the officers of the congregation and of the various connected institutions. Mr. Schroeder has done this work most creditably, and it is a worthy record as well as a very appropriate memento of the celebration of the 250 years of a unique history.

"Education and the Spirit," by Frank Herbert Doughty, with a foreword by Dr. F. H. Hayward, M.A., B.Sc., 3s. 6d. net., Silas Birch Ltd., 23, Southampton Street, Bloomsbury Square, London, W.C. 1.

"By Thor, No!"—by C. R. Boyd Freeman, a novel, Simpkin, Marshall and Co., Ltd., price not stated.

Mr. Doughty's essay is an attempt to answer the questions: What is the aim of our educational system? Is it succeeding in that aim?" But it is more than that. It is an appeal to idealism in education, to bring it into harmony with true ethical development. Our author maintains that true education is spiritual, that it is in a real sense religious. He believes that our present educational system is bad, that it is materialistic and mechanistic. An idea of his position may be gathered in a quotation he makes with approval from A. Clutton Brock: "There has grown up among the teachers a faith, a religion of education. . . . They wish to prepare the children for a better world than the one they live in, and they are justly impatient of all those who would have them fitted merely for the world as it is." Attention is drawn to the fact that "the great majority of educationists are agreed that to conceive of an education totally divorced from religion is an impossibility." But this does not mean dogma or sectarian doctrine, for Mr. Doughty says: "Any attempt to impose and to form or to dictate belief is attended with grave danger, for it is that most serious of all mistakes that most terrible injustice, the violation of individuality." The book contains ten chapters, in addition to Dr. Hayward's "Foreword" (which is itself an excellent essay of 16 pages), and there are appendices and an index. As an "Essay in the Philosophy of Education" the book covers a lot of ground and is full of suggestive ideas on a problem of paramount importance. Mr. Doughty is evidently intimately acquainted with the literature of his subject, and quotes freely from various well-known writers who are pioneers in educational reform. We can heartily recommend his book to our readers.

Mr. Boyd Freeman's novel is an argument against Romanism and High-Churchism, with strong sympathy for the agnostic. As a thread running through, holding the anti-theological propaganda together, there is a sort of love story which has an interest of its own. The chapters are written in very readable style. The tone is rather iconoclastic, even towards rational Christianity. There is some good character delineation, and evidence of considerable literary ability. The title, "By Thor, No!" evidently is a refusal to submit to priestly domination.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not,
'Twas fought by the mothers of men.

The Unitarian Women's League

By Miss E. JOHNSTONE.

Dear Fellow Readers,

I have been asked to try and convey to you some impression of our visit to Canada last year. Some weeks before we left we decided to join the Women's League as fellowship members. We received enthusiastic letters from Mrs. Walmsley and Miss Mitchell, and we at once felt we had taken a wise step. We reported our plans to Miss Mitchell, and before long we received names of Unitarian representatives of the Women's Alliance in Canada in the towns which we were going to visit. Montreal was our first stop, and had it not been that our boat was delayed about a week in arrival we should most certainly have been met by Alliance members. We did not know anyone in Montreal, so the morning following our arrival we made our way to the Unitarian Church. There we were received in a most friendly way, and were looked after by various members of the congregation, finally ending our day at the minister's house, after which we were escorted to our train and once more set forth on our westward journey. The Church and School at Montreal are part of one building, making it all very compact, and it is situated in a good road among residential houses. They have a very enthusiastic minister, who may be found on the Church premises some part of every day. On our return journey to Montreal we were fortunate to be present at an Alliance Sunday Meeting in the afternoon, and also at a concert given by the Church organist in the evening. We were able to have short conversations with some of the younger members of the Alliance, two or three of whom had been members of our North Country churches. We visited Winnipeg on our homeward journey in September, but were only able to spend one day in this town. Nevertheless it was a very full one, beginning at 8 a.m., when three Alliance members met us at the station, and from that time onwards we were their guests. They certainly did all in their power to make our visit as pleasant as possible. We met one representative of an old Manchester family, and were able to recall many North Country friends and places. The members of the Alliance all work very well for their respective churches. Sometimes it is rather uphill work, as money is rather scarce, and materials are expensive, and the heating during the long, cold winter is a very serious item. It was indeed a real pleasure to meet so many enthusiastic Unitarians. Our reception in Canada could not have been made more hospitable, and all this pleasure would not have been possible had it not been for League Fellowship.

Yours,

High Lee, Worsley. E. LEIGH.

LONDON DISTRICT WOMEN'S LEAGUE.

The ninth quarterly meeting was held at Newington Green on Saturday, March 29th. The opening service was taken by Mrs. S. P. Penwarden, who gave a helpful address on the value of small services cheerfully rendered. After tea Mrs. Travers Herford presided at the business meeting, and stated that the Women's League had responded to the appeal of the League of Nations Union on behalf of the suffering women and children of Aleppo. Through the generosity of some of the members Mrs. Herford has been able to hand over eleven guineas to the fund.

The branches represented at the meeting were Brixton, Finchley, Hampstead, Highgate, Ilford, Islington, Kentish Town, Stamford Street, and Wood Green. Miss Brook Herford emphasised the necessity for the women of the League to provide hospitality for the country delegates during Whit-week. An invitation to hold the next meeting at Finchley was accepted. The evening address was given by Miss Ethel Spiller, who told the story of Winifred House Convalescent Home, and of the work done there.

Mr. H. A. Lakin, on leaving Crewe for the South, has been presented with books by his fellow members of the Crewe Unitarian Church.

The Annual Meeting, Unitarian Women's League, Manchester and District Branch, held March 29th, in Manchester, was attended by representatives from 19 affiliated branches, when very successful work was reported, including the raising of £122 for denominational funds, and £40 for the widow of a minister.

At the C.O.P.E.C. Conference, Birmingham, there were 32 Unitarian delegates. The meetings are considered to have been very successful. On the closing day Rev. C. J. Street was specially invited to speak for the Unitarians, and in doing so voiced the deep sympathy of Unitarians who have usually been in the forefront in various kinds of social service.

Miss Mildred Balmforth, B.A., daughter of Rev. R. Balmforth, of Capetown Unitarian Church, is appointed Lecturer at Rhodes University (Grahamstown).

MINISTERIAL CHANGES.—Mr. W. Holden has been inducted and publicly welcomed as lay minister, Blackburn Unitarian Church; Rev. E. W. Hill, Huddersfield, has accepted an invitation to become minister at Mexborough; Mr. Victor A. Callow, of the Unitarian Home Missionary College, is appointed minister of the Bible Christian Church, Salford, and received public welcome, March 22nd; Rev. Stanley Mossop has had public farewell presentations at Handsworth, Birmingham, on leaving for charge of Unity Church, Sheffield; Rev. A. Leslie Smith has entered upon his ministry at Billingshurst; Rev. S. Crook has received public welcome to his ministry at Cullompton.

"The Christian Register," U.S.A., gives prominence to an article by Rev. J. Cyril Flower, M.A., of our Cambridge Unitarian Church, on "Theology that every layman can use."

The Ends of the Church.

By the Rev. WILLIAM C. HALL, M.A.

5.—SPIRITUAL ASSOCIATION.

The Church, which exists to make men and women fully religious individuals, exists also to draw and bind them together in fellowship. The man who has become religious will be isolated in the presence of God, that is to say, he will have a life apart from the world in the sense of his presence with God; but he will also seek and find spiritual association with all who have experience of God. He will be, first, of the fraternity of those who have a like experience of God's Fatherhood, then of that of the rest who have God-consciousness.

If the only end of religion were that a man should be saved in his own soul there might be no need of the Church; but the Church is organised for the salvation of the world through the fellowship and co-operation of those who have experience of God and the conviction of what He requires on earth. As the Church provides the means of spiritual association, first in its services, and then in its institutions, it brings to the world its witness of God and labours for the world's redemption.

Further, this spiritual association brings to those who enter into it a means of confirming and strengthening their religious life both for their own sakes and for the sake of the world. So that in thinking of joining this or that particular Church we need to ask more than the intellectual question, "Do I believe as they believe?"—though that is important; we need to ask whether the association will help us in our religious experience and make us, in fellowship with others, good servants of the divine purpose. The emphasis is to be laid on the latter consideration. We lose our souls to save them, as we lose them in the company of other souls, as in a fellowship devoted to great ends we forget that our own souls need saving, because they live in the constant thought of what the fellowship exists to achieve. Only a narrow faith can declare, "I must save myself." The great faith cries out, "I must save the whole world." That is the faith we all want, that God has sent each one of us into the world to save everybody in it. We cannot do this, probably we cannot save anybody, alone. We have to get into spiritual association with others.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

AN AUSTRALIAN ON WHAT HE FOUND IN U.S.A.

Mr. Clifford Gordon, an Australian, went to the United States for the purpose of investigating the actual operation and effects of the prohibition law. Somehow he felt doubtful about much that was appearing in the columns of the daily press. He went to get the facts for himself.

Deaths from alcoholism and alcohol poisoning, New York City (figures given by Dr. William H. Guilfoy, Registrar of Records of the Department of Health):—1916, alcoholism 687, wood alcohol 2, alcohol poisoning 1; 1921, alcoholism 119, wood alcohol 14, alcohol poisoning 8. The statistics in other cities tell the same story.

Effect on Institutes for Alcoholics (Inebriates):

"To learn what effect the new amendment has had on the prevalence of alcoholism I went direct to the men who operate these institutions. The first I interviewed was Dr. Wallace, of the San Francisco Neal Institute. 'Mr. Gordon,' he said to me, 'there were 68 Neal Institutes throughout the United States. Twelve years prior to Prohibition these institutes treated more than 125,000 patients. After two years of Prohibition they are all out of commission.'"

REASONS FOR A BAND OF HOPE.

1. It is difficult to cure the drunkard, but easy to influence young people.
2. There is overwhelming proof that drunkenness begins so early that it is impossible to persuade the young people too soon for total abstinence.
3. The young people, as they merge into youth and go out into the world, are exposed to constant temptation and opportunity to drink.
4. In getting the children on the side of total abstinence public opinion is being moulded for a brighter future. The boys and girls of to-day are the men and women of to-morrow.
5. The temperance teaching of the Band of Hope has in many cases a good reflex influence upon the parents.
6. The Band of Hope is a helpful auxiliary of the Sunday School and of the Church.

Canon Wilberforce said: "Let all Sunday School teachers remember that it is their duty, as servants of God, to concentrate every nerve of their body in fighting against this giant (the drink traffic) who is defying the armies of the living God."

There are about ten millions of children of school age in the United Kingdom, but only about three and a half millions of them are in Bands of Hope and Juvenile Temperance Societies. Every Unitarian Church should, for the sake of its own young people, have its own Band of Hope.

For the Children. By Rev. H. FISHER SHORT.

AN UNEXPECTED VISITOR.

The most amazing thing happened at Spring Well Sunday School the other day. It was the presence of an unseen Visitor: at least, he was invisible for quite a long time.

Nobody saw him come in.

Nobody noticed him standing close to the Superintendent during the opening of School. No, not even the Superintendent himself, whose eyes seem to see everything.

Certainly, nobody was aware that the Visitor had a sadness in his loving eyes.

Could you have looked inside his mind you would have known that his thoughts were not entirely happy.

Not that he was displeased. Indeed, he was far otherwise; for he noted some things that gladdened him. For one thing he saw that he was in a well organised and splendidly conducted Sunday School.

There was Discipline with a big but not a harsh D. There was punctuality. The school opened on the dot, and both scholars and teachers were present in time. There was order; no chattering or shuffling. Then the school officers were smart and businesslike; their books were accurate and neatly kept. Yes, the Visitor noted, it was in all these ways a model school, and would develope dependable men and women. So far, excellent!

But there was a certain deeper something wanting.

Can you guess what it was?

As might be expected, the singing went with a hearty swing, and there was no shouting. The words, however, didn't seem to matter. The prayers were read distinctly. But, again, they seemed to be repeated as a matter of course and without feeling.

When the School "went to classes" the unseen Visitor looked into each class-room. But his heart grew no lighter. He found the usual thing. There was an absence of disorder, truly; but there was also an absence of something else.

In such a School there was, of course, a Bible lesson; but the Visitor noticed it was disposed of in a few minutes, and the inevitable story-book came forth to take up most of the time. Most of the stories were wholesome enough, and all were interesting. But, here, again a certain something was lacking.

Suddenly, a bell was vigorously rung, and without rush or fuss the School at once re-assembled for dismissal. In a strong clear voice the Superintendent read out some notices. There was the dates of the Teachers' Meeting, a practice for a concert, something about the holiday bank, something about the Scouts and the Guides and the Band of Hope.

Then, as the Superintendent was about to announce the closing hymn, the Visitor startled the whole School by suddenly becoming visible.

With a beautiful smile and a voice that was wonderfully musical he said to the Superintendent, "I hope you will pardon me for surprising you in this way."

Lost for words, the Superintendent could only make a bow, which the Visitor smilingly returned.

Turning to the School, the Visitor said, "For nearly two thousand years I have loved little children, and I take a very deep interest in Sunday Schools."

At this there was a buzz of whispers. Some of the children listened eagerly, and their eyes fairly shone. Some, however, were incredulous. How could he love children for two thousand years He wasn't old enough. It was a tale.

Reading their thoughts, the Visitor smiled, and then a little child whispered, "Jesus," and as the name passed from child to child the Visitor was transfigured before their eyes. He had appeared as an ordinary man in the dress of every day: now he was robed in flowing white, and a deep hush fell upon the School.

(To be continued.)

At Todmorden the discourses of the Rev. W. C. Hall on "Religious Types" have been reported in the local papers. The Sunday School has presented gold medals to two scholars for 10 years' unbroken attendance. Miss Mary E. Marshall has had gifts in recognition of services as teacher for over 26 years. Rev. W. C. Hall is elected president of the Manchester Literary Club for 1924-5.

The Hindley Unitarians have had a special service to welcome into fellowship 60 new members.

The Swansea Unitarians report considerable progress, including a well-filled church on Sundays, re-establishment of a Sunday School, now in thriving condition, and various educational institutions doing active work.

The London District Unitarian Society and the London and South-Eastern Provincial Assembly have amalgamated.

The Quarterly Meeting, Midland Sunday School Association, held at Stourbridge, April 5th, discussed the use of a Catechism in Sunday Schools.

Special celebrations of ten years 'ministry by Rev. Dr. Stanley Mellor at Hope Street Church, Liverpool, will be held May 4th and 9th.

A petition against capital punishment has been presented to Parliament bearing 18,639 signatures from the Society of Friends.

The Todmorden Unitarian Bazaar reached the desired total of £2,000.

The Aberdeen Unitarian Church at its Anniversary Social rejoiced over a record year of healthy progress under Rev. A. Scruton.

Rev. W. L. Schroeder, M.A., of Mill Hill Chapel, Leeds, will be the Anniversary preacher for the British and Foreign Unitarian Association in Whitweek.

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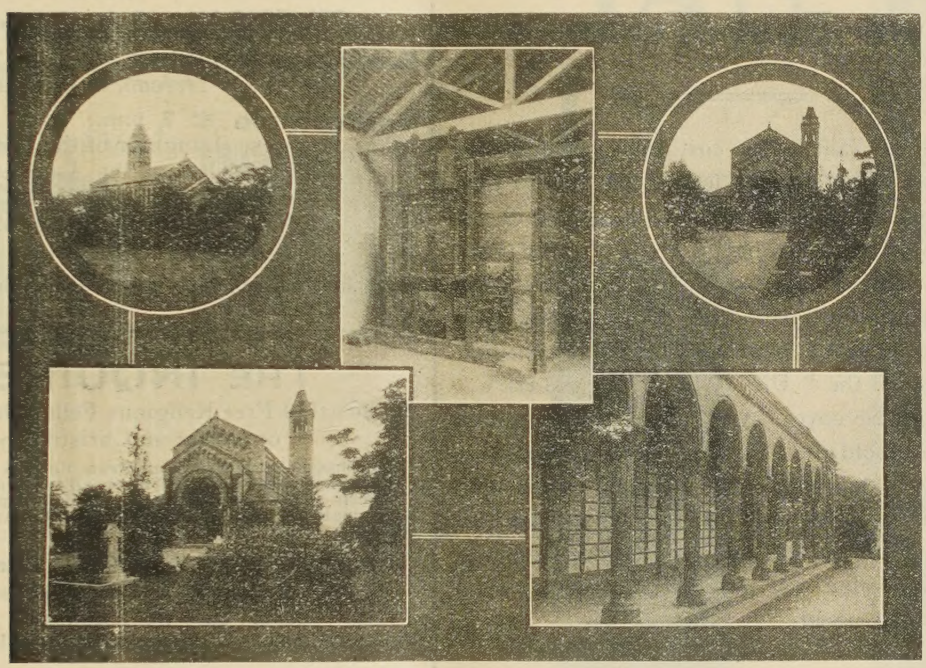

VIEWS OF CREMATORIUM, FURNACE AND COLONNADE.

"Our Chief Relic of Barbarism—The Burial of the Dead A Plea to the Churches."

Under the above heading appeared in the *Portsmouth Evening News* of March 7th, 1922, an article by J. A. R. Appended are extracts from that article. They are commended to your thoughtful consideration.

"AT DEATH THE SPIRIT ENTERS ANOTHER WORLD and casts off the material body as useless. Now, it is a Divine law that the dead body must not be, and cannot be, preserved . . . To resist, therefore, the Divine law is not only wrong—it is an insult to God."

"CREMATION, WHICH FULFILS THE SACRED DEMAND, MUST VERY SOON BE ACCEPTED AS A NECESSITY . . . The passing from a material existence to a beautiful eternity, free from earthly burdens ought to be a moment of joy and all-sufficing comfort. IT IS CLEARLY THE DUTY OF THE CHURCH TO GUIDE THE THOUGHTS OF THE PEOPLE IN THE PROPER PATH . . . The elementary facts have only to be understood to bring about a complete change in our horrible custom of depositing thousands of bodies in a limited space, packed side by side and one on top of another . . ."

"THE GOVERNMENT RECOGNISES CREMATION AND HAS MADE USEFUL REGULATIONS FOR ITS PROCEDURE . . . With the assistance of the Church, the prevailing general sentiment could be corrected . . . There would be a conspicuous reduction in our illnesses . . . and we should all have a healthier and a happier sojourn on earth."

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Cremation Offices, 56, MOSLEY STREET, MANCHESTER.

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A : :

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Rev. H. BODELL SMITH, Newlands, Avenue Road, Belmont, Surrey, is at liberty to take Sunday Engagements.

National Unitarian

Temperance Association

THE ANNUAL MEETING

will be held at **ESSEX HALL,**

ON FRIDAY, 13th JUNE, 1924.

Business Meeting at 5 p.m. The President Miss E. J. Titford, in the chair.

Conferance at 7 p.m., when Lady Cecilia Roberts, (Daughter of the late Earl of Carlisle, President of the Association for many years) will preside, and Miss Dorothy Tarrant, M.A., will read a paper on "The Child and The Drink Question."

6 p.m., Tea with the Peace Fellowship.

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